ROUND ROBIN

JUNE, 1960

The Journal of Borderland Researeh

The priestcraft has taught man to be concerned with what God thinks. So man has forgotten to think of man. And as he is incapable of thinking about God he certainly is in a mess. Until man knows man he can never know God'. - - - - - - - - Yada di Shi'Ite -

A Factual and Non-Sectarian Publication
issued in the interests of

BORDERLAND SCIENCES RESEARCH ASSOCIATES
(Foundation)

Round Robin, THE JOURNAL OF BORDERLAND RESEARCH, June, 1960
Edited by Riley Crabb, Director, BSRA

VOLUME XVI - No. 4

Founded and directed by Meade Layne, M.A., 1946 - 1959

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Riley Crabb, Editor and Director, with the assistance of BSR Associates. Published at the rate of seven or eight issues a year, at BSRA Foundation Headquarters, 1103 Bobolink Drive, Vista, Calif. BSRA is a non-profit research and educational association organized under the laws of the State of California in 1951. Address all correspondence to PO Box 548, Vista, California. Round Robin subscription is included in BSRA Foundation membership, $5.00 a year, $1.00 per single copy. Memberships and office records, Mrs. Judith Crabb.

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THOMAS JEFFERSON ON INTEGRATION

From CLAUDAS

Received via automatic writing at Charlottesville, Virginia Sept.26, 1958

"I am indeed disturbed at the school situation in my beloved Virginia. Lincoln passed from physical life too soon to resolve some of the problems posed by emancipation, and a sorry result is the situation in the South today.

"My feelings remain unchanged concerning the blending of the races. I see how many negroes have raised themselves to greater heights mentally and I see how it is indeed possible for the race to advance. I was not entirely right in my estimation of their ability to advance, and yet is it not true that those who do have in their veins much white blood?

"I see the question in your mind and I am willing to answer it. I was not guiltless in the breeding of a partly-white race, nor were many of my contemporaries; but we had no wish to start an actual mixing of the blood of the black and white races. We did not see the situation existing nor yet face the possibility of such a situation ever existing.

"Yes, the advancement of the blacks depends on their white blood, and I am not willing to see them advance by making our nation a nation of mixed races. Yet I concede their right to advance -- and so I am, as is the entire South, up against an almost insolvable problem. Time will take care of it as time always does, and in the same way. No two races have ever occupied the same country on anywhere near an equal footing without ending up as one race.

"My solution? I have none, and yet with the wisdom gained through my life here and my contact with the greatest philosophers and educators and scientists, and also the greatest religionists, I cannot leave unsaid what my Soul knows is right.

"No matter what comes it is too late to turn back now. These people deserve the status of humans, not animals. They have minds and souls. They have emotions. They have dreams and hopes and aspirations, and they have advanced far beyond my slaves who lived at Monticello; and I say, therefore, that they should not be robbed of the dignity that is the right of all who are made in God's image -- and I speak of a spiritual, not a physical image. They must not be belittled, looked down upon, constantly held up as examples of crime, debauchery and irresponsibility. What men are said to be and thought to be, they become.

"What a problem! What a seemingly insolvable problem confronts Virginia then, and all the South! Yes, and all the country and the world; for as my Brother Lincoln says, this is global. I can only say, as he said, that we must look on these people as <u>men</u>, created by our God, and then from that premise attempt to find an answer to the dilemma. May it not be that if all men searched within for their own Divinity and asked an answer from it, rather than from their mortal minds, a really right solution would appear? We can but

try, and pray to be directed to a safe path. There will be trouble, maybe bloodshed; for wrongs are not easily righted and this is the outcome of a great wrong in the perpetrating of which the black race had no part. But with God's guidance there will be Light shed on the dark path."

CLOSING OF CHARLOTTESVILLE SCHOOLS

Claudas again received a message from Jefferson on Oct. 27, 1958, after the local announcement about the closing of the schools to prevent integration.

"What must be done now before anything else is to get our schools in Charlottesville and in the rest of the state open, where they are closed. Education must not stop for anything, not even for our so-much-maligned Supreme Court decisions.

"I now wish to state that I do not approve of our State laws being overwhelmed by Federal ones, and much harm may ensue if this is not stopped at its start, yet nothing must stop our youth from gaining education, not even forced integration. Let minds capable of real thought band together and in true Brotherhood and goodwill find some new solution. This violence must be stemmed else it will overrun the country in all divisions and in all locations and more intense hatreds will arise and the end may not be contemplated without a shudder. It must not be. Ask the Divine to help, and call upon that within your own hearts."

* * *

How characteristic of the forthright intelligence of Thomas Jefferson, that he should face squarely the unresolvable situation between the white and colored races in the South, and yet realize also that time will indeed work it out either in harmony or in conflict.

Your editor cant quite agree with him that the blacks share no responsibility for their condition. Many of the negro leaders in Africa were enthusiastic slave traders. They sold off undesirable members of their own tribes and also captives in the inter-tribal warfare. Slavery is still practiced in parts of Africa. Read the autobiographies of modern negroes, Richard Wright for instance, or Ethel Waters, and you discover that many of the smartest negroes, the ones who should be furnishing leadership to their people, have deserted to the dominant race. The FBI has released the information that over one hundred thousand people disappear in the United States every year. A fifth of these, almost 20,000 of them, could be the light-skinned negroes who "cross" the color line into the white race every year. They disappear from their home town without a trace and unobtrusively turn up under another name in another community as an unquestioned member of the white race. Can you blame them?

The dimensions of the integration problem are being spelled out with professional excellence by that ace reporter, Sam Lubell. His columns appeared in timely fashion in the early March Los Angeles Times while the Civil Rights Bill filibuster was going on in the Senate in Washington, D.C. and young negroes were staging sit-down protests in segregated lunch rooms in the South.

Southern citizens of Little Rock and Norfolk who in 1958 were opposed to school integration at all costs, now sadly and wisely agree two years later with what Jefferson's message pointed out in 1958, "Education must not stop for anything."

In this year's survey Lubell talked to the same people he interviewed two years ago. There was little fight left in one old man who in 1958 vowed no niggers would ever be allowed in the white schools of Little Rock. Now he was resigned to limited integration.

"It's better this way than having the schools closed," he told Lubell.

Another Little Rockian wanted to burn the white shhools down in 1958, rather than let negroes in. In 1960 his wife spoke for him.

"It makes no difference whether the schools are mixed or segregated, as long as they're quiet."

Lubell's survey revealed several things. The rebellious white citizens came to realize that closed public schools were hurting their children, also that they "couldn't maintain the private school system forever." And, as we pointed out last year in Round Robin. The closed schools in Little Rock were hurting business. Solid citizens, concerned about the proper education of their children, refused to move to Little Rock; others already living there were moving out. Among other reasons they couldn't bear the split family situation brought about by having to board their children with relatives in other cities where the schools were open.

Lubell discovered that these hard lessons are not being communicated to "other Southern cities which have not gone through the ordeal of closed public schools." There "more opposition is voiced to even token integration."

One of the major concerns of the Southerners is the balance of political power. He found the cities more philosophical about possible integration because the majority of the populations are white, but in the country districts the reverse is true in many cases. This fear of negro domination will cause unalterable opposition to integration in many areas of the South. Where it is happening, Lubell gives one instance of it, the whites move out.

THE MARCH ON MONTGOMERY

March 1st one thousand negro students of the State College marched on the State Capitol at Montogomery, sang the National Anthem and the Lord's Prayer and quietly returned to their class rooms.. Is this the "right solution" Jefferson was asking for in 1958? The action of non-violence used so successfully by Gandhi against the British in India? It will only work in a law-abiding country. Columnist Max Lerner pointed that out, writing from India in late February. "It would have failed against totalitarian Hitler as it would fail today if the Tibetans adopted it against the Chinese. . . (non-violence) is a baffling technique to meet and a difficult one to carry out. Gandhi was always there to plead for the purity of his method. . . to meet the injustices of the powerful. . . with compassion. . . "

* * *

JUSTIFIABLE SUICIDE

By Faith

At Spring Hill, Kansas in 1900 there occurred a series of seances as remarkable in their way as those of Mark Probert. But Wm. Aber was a materializing medium who gave hundreds of people a chance to tell the stories of their passing. This was chosen because it illustrates so well the many ramifications of the problem posed by Jefferson in the preceding article, the casual cross-breeding indulged in by the American plantation owners.

"I have come to you tonight upon a strange mission. Dr. Reed (Spirit control. Ed.), who is well known to me, has requested me to tell you of my sad earth life. It will be very painful to me, but, as I have been assured that it will be of great benefit to the work , I will endeavor to give you a brief outline of my life on earth and in spirit.

"I am of mixed blood. My mother was an octoroon and my father (the master) was a white man. My mother was one of the indulged upper servants, and my father had promised her that he would give me free papers when I grew up, and, in the event of his death, make provision that would leave me free.

"I was a beautiful child and unusually bright for my age. My father had three daughters and two sons by his legal wife. He always seemed very fond of me, and, as a special favor, I was allowed to study with the other children. I was very ambitious and outstripped the others in study of the languages, and when the young mistresses (sisters) were sent away to Finstuc School I was allowed to accompany them as maid. One of the girls, Hazel, and I were about the same age and she took a great interest in me. I used to help her with her lessons. She used to say; 'Faith, if you were white I could love you like a sister.' In reality I was the fairer of the two and the African blood only showed in my sleepy black eyes and soft, curly black hair. School days were over and, except poor me, all came home delighted.

"We had been home scarcely a year before the accident occurred that deprived me of all hope in life. My father was accidentally shot. I have been in spirit life many years, yet the recollections of that terrible time are as clear as if they had occurred today. It was a clear, frosty morning in the fall of the year and a number of gentlemen from neighboring plantations were going on a hunt. Early that morning I had gone into my father's library (I cannot even now call him my master) to ask permission to accompany Hazel on a visit to a school mate. He was seated at a table writing when I entered. He looked up and asked what my errand was. I told him and he said: 'Certainly you can go.' I thanked him and started to leave the room when he suddenly asked: 'Faith, how old are you?' I replied that I soon would be eighteen.

He sighed and said: 'Poor girl, you are growing so beautiful, and I must not procrastinate another day.' I was puzzled at his words and asked him what he meant. And he replied that he was 'thinking of a business matter that ought to be attended to at once.' And in a few short hours he was brought home in a dying condition.

THE FATAL REVELATION

"My mother at once betrayed her secret and brought down the vile hatred of her mistress, not only upon her own head but my innocent self also. I cannot go over the details of the few weeks after my father's funeral, but my mother and I were sold to a low planter more for revenge than for the money we brought. This low, degraded brute determined to compel me to become his mistress, and when I turned upon him in scorn he ordered me tied to the whipping post and given three hundred lashes. After that I was to be given to a brutal negro for a wife.

"The pain of the lash was more than I could endure and I swooned away. When I regained consciousness I found myself in a pool of my own blood. I was so sore I could not move but with most excruciating pain. I tried for hours to drag myself to the river bank, distant only a few yards. By degrees I gradually dragged myself along and, just as the day began to dawn, I rolled off the bank into the water. Oh, the blessed waters! Here at last was a panacea for all my troubles. I could feel myself sinking deeper and deeper, and the cool waters gently kissed my fever-flushed cheeks. I did not struggle, and my death was painless. My surprise at finding that I still existed after drowning, though in a different form from that on earth, was great; for I had discarded the thought of another life when I saw so much suffering around me unrelieved.

AN OBSESSING ENTITY BECOMES AN INVISIBLE HELPER

"How I hated the bruto that had purchased me, and how I strove to revenge myself on him! And I have not forgiven him yet, though I have tried to do so. He inhabits a much darker sphere than I, and ages will elapse before he will see the light.

"You should see the beautiful home the once despised slave has in the spirit world. Here we have neither master nor slave. My mission is to help others progress. I work with those who were guilty of selling their own flash and blood. Years have passed since many such have entered spirit life and yet they are still in dark, dark places. For their deeds were so dark, and the suffering inflicted upon others was so horrible that ages must pass ere their souls receive a ray of blessed light."

The above story was drawn from the book "Beyond The Vail," the second book on the Aber seances, compiled by Jabez Hunt Nixon and published by Hudson, Kimerly, Kansas City, 1901 and long out of print. Another angle in this tangle of cause and effect, action and reaction, arising out of the old slavery problem was touched on by Edgar Cayce in one of his many "life readings." Gina Cerminara refers to this case on page 103 of her first book on Cayce's work, "Many Mansions." There in chapter nine she discusses the effect of Cayce's work on psychology, giving it a new dimension, time; and how preceding lives in other spheres, on other planes, throw light on the present personality.

AN ALABAMAN WITH A LONG, LONG MEMORY

"In one reading Cayce told of a soldier of Gaul who was taken prisoner by Hannibal and forced to row in the galleys of the trade ships. He was cruelly treated by his colored overseers, one of whom finally beat him to death. This took place three lifetimes ago, but a hatred against the colored race engendered by that intensely painful experience persisted, deep in the unconscious, over almost twenty-two centuries of time. In his most recent incarnation the entity was an Alabama farmer. Throughout his long life he hated Negroes with a fierce and unrelenting venom; at one time, indeed, he founded a Society for the Supremacy of the White Race. This is a typical example of an attitudinal carryover from one life to the next. . . "

If we could identify the Alabama farmer as the "low planter" of Faith's story, and if we could tag Faith as the whip-swinging galley master of Hannibals ship, we would have poetic justice wouldn't we? And we would also have the makings of a plot for a horrendous metaphysical novel illustrating the law of an eye for an eye and a tooth for a tooth. There's no forgiveness in either of our protagonists, even though the Christ enunciated the higher law over two thousand years ago. They seem to be caught in an endless karmic rat-race which would go on forever if it weren't for the cosmic rhythms, cataclysms if you like, which periodically sweep the planet and mankind with it. Five times has this happened in the past, according to the Yada di Shi'ite, and the sixth seems to be close upon us.

But, as Phylos pointed out sixty years ago, America has a soul element which was lacking in the earlier races. There seems to be a good chance this time, this Judgement Day, for a goodly number to go through the great change and be on hand to help father and mother the New Age. Those willing to live by a higher principle in themselves will help build a new civilization out of the ashes of the old.

"Even as these are the last days of your present civilization, so also are they the first days of a new civilization," said the Yada in San Diego in 1953.

* * *

THE EASTERN TRIP

Early Saturday morning, March 26th, your director and Mrs. Crabb set out on a cross-country lecture trip. This tour of the States and visits with Associates was roughly triangular in shape, with Vista, California, Miami, Florida and New York City as its three points. By the time we rolled into the driveway here on the evening of May 12th our old '51 Dodge had covered 9,000 miles . It had gotten me to 29 lectures on time, and also to 10 newspaper, radio and TV interviews along the way.

Was the trip a success? To Judy and me, just to have completed the jaunt with minds, bodies and dispositions intact was an achievement. We didn't realize all our objectives. I didn't talk

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AH, THOSE MEN IN BLACK!

By Associate Charles A. Marcoux

On Sunday, April 28, 1957 Howard Menger gave a talk on Flying Saucers in Flint, Michigan. Many leaders of Michigan UFO groups were in the audience. I was more impressed by the men in black who accompanied him than I was by Menger, himself. They let him hold the attention of the group while they watched him, like a hawk about to pounce on its prey. There were two of them, dressed in high quality black suits of a material which literally shown. I would like to have examined them more thoroughly, but sensed a menace there which later proved all too real. Here are a few notes from Menger's talk.

Claimed he first sensed the aliens in 1931 when he saw his first disc. He was about eight years old. He once saw a girl in a secluded area. She was wearing garments of a transparent material, very beautiful, "out of this world," talked with her about twenty minutes. He had several other borderland experiences during his army career in World War II, including a contact in a cave in Hawaii. His second contact with the girl in the transparent clothes, she came from Venus, was more informative in that she claimed to be 500 years old and that Venusians matured four or five years after birth. She told him that this, and their mental attitudes are due to a process called "rebirth," similar to our earth occult teachings. Menger claimed that the true goal of life is to be able to vibrate "love flows," that love is the main objective, not spiritual attitudes. He claimed also that all space visitors are from Venus only and that they are physical, dense beings, not etherians nor spiritual beings. He said also that there are no monsters from outer space, that there are no hostile space craft, no such things as Deros and that Shaver is a hoax perpetrated upon the public. He played a tape, supposed to be a recording of sounds of discs. I thought they could be duplicated easily in any city. -- scratchy phonograph needles, high-frequency Morse code, dynamo hum, etc.

When I had a chance to question him during the question-and-answer period I asked: You say there are NO hostile craft in our atmosphere?

"No, they are friends. They are here to shows us love."

"Then what about the Serpent people, and Lucifer?"

"I never heard of them," replied Menger. "There is no such thing. If ther were the Venusians would have told me so."

Here, he flatly contradicted himself in implying that there is no evil, all is love; for during his lecture he backed the Bible, saying that all religions are based on it.

"You say there are no Etherians, no spiritual aspects to the Saucer phenomenon? That all of these creatures are dense material beings?" I asked.

"There are no Etherians or spirituals. They are like you and me, solids."

"If this is so then you are disclaiming the spiritual aspects of what you said earlier, that religion is the means of our salvation," I replied.

"There is a spiritual meaning, a hereafter," he said lamely.

"But your other statements disclaim this."

"I dont know all the answers."

I was beginning to realize he didn't know any of the answers. Then I switched the questioning closer to his "guards" there in the hall.

"What is your opinion of Gray Barker's book, 'They Knew Too Much About Flying Saucers'?"

"I never read Gray Barker's book," he blurted out, "so I cant form any opinions of it -- though, I will say -- that it was entirely possible, that Bender was visited by three men in black. I have been visited many times, so -- I know that it is possible."

My reaction to this was that for a self-claimed Saucer expert he should have been familiar with every aspect of the problem. The other was that for one who claimed not to have read Barker's book he was surprisingly familiar with it. Menger meant to give the impression that his visitors were from Venus Were they actually dark ones? If he had been visited by men in black, as he had just implied, then his denial of the existence of the Serpent ones was a cover-up. I repeated his implied claim that underground races dont exist, and retorted that they do.

"I know of the sincerity of Dick Shaver and Ray Palmer through personal experience. I have also met persons from the cavern world, have recently had a surface meeting with some of them. You claim they dont exist. I claim they do!"

Menger became very excited and incoherent at this. "Wouldn't you rather be in contact with a high order of beings, that give love instead of hate?" You had better watch your step," he warned me.

"You misunderstand the situation," I told him. "There are TWO types of beings in the sub-world. The Teros are beneficial to our society. My purpose in contacting and working with these people is to expose the evil forces that exist there. I dont want to get caught in any unpleasant situation, but I have been in this line of research for twelve years."

I knew it was time to stop this line of inquiry. It would be reckless to attack Menger on his chosen field of battle. I knew that if I continued, my hatred of THE SECRET EMPIRE would rile me up; so I got up and walked outside. My feeling then was that Menger was a complete hoax, or that he was a pawn of the Secret Empire, willingly or unwillingly. Obviously, the money taken in from these lectures would not pay Menger's expenses and those of the two men in black with him, and pay for the $5,000 car they were driving. To me it was significant that their car bore New Jersey license plates. That state is a hot house

of Dero control. The Cavern world is in complete control of ALL surface exchange in that area. The Cavern Bosses get much of their needs from this State. As I left the meeting, one of the men in black, the one called Dave, followed me outside.

"Dont you think it would be better to follow the higher contacts?" he said.

"I could have knocked loopholes in everything Menger claimed," I replied. "I know a faker when I see one -- after being in this work twenty years."

"Then why didn't you?" he asked.

"Wouldn't that have been stupid -- to attack him in his own field!"

"Yes, it would. You were wise, not to do so in such a large gathering."

That was the end of it, or so I thought. The Menger meeting made me disgusted with all contactees. A few months later a car bearing Detroit license plates came to my home in Flint. There were three men in black this time and they tried to barge in to my house, using foul, threatening language. They couldn't scare me. I told them to get on down the road. The next thing I knew was a campaign of slander against me, from nowhere. This broke up my group. The members got scared out. They didn't want anything more to do with me, just like that.

* * *

THE DIRECTOR'S EASTERN TRIP - Cont. from Page 6

to as many people as I should have. One consequence of this was that distribution and sale of BSRA literature wasn't up to expectations nor were the donations toward trip expenses.

For those who like figures, donations amounted to $676.40, sale of literature came to $591.00; and we signed up seven new members for $35.00. Toward promotion of BSRA we gave away $163.50 worth of Round Robins, lectures, books and Probert seance transcripts. Total expenses for the trip amounted to $802.40. This includes gas and oil, motels and hotels, food and such miscellaneous items as bridge and thruway tolls in the east, and garage rental in the big cities of Philadelphia, New York and Chicago. By the time we got to Denver the old klunk was burning so much oil we had to have new rings put in. This gave us an extra two days there to get better acquainted with Merrice Farr, Franklin Dukelow, Herb Davis and other members of theactive Denver group.

Our net of $400.00 earnings for two people for seven weeks of hard work shows that there is little money to be made in the Saucer business. We knew that before we started. Now we have the figures to prove it. $100.00 of that money has gone into the purchase of a rebuilt Underwood electric typewriter, with which this portion of the Round Robin stencil is being cut. The rest of this

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THE R-R-R-RIPPED VEIL OF ANTIQUITY

Associates Elsie Keithe, Theron Winston, F.R.Bartholomew, Frank Gerard, H.E.Roy and Wing Anderson take up both sides and the middle of the Jesus vs. Apollonius question.

WHICH MEDIUM IS WHICHER, by Elsie A. Keithe

Speaking of the controvery about that humble Nazarene and the not-so-humble Tyanian, (March RR) Associate Clark suggests that it be turned over to the Battle of the Mediums Dept., or which medium is whicher.

Our dear Robin is a controversial bird, that's why we love him (her) (it). It (she-he) lives on a strict diet of Religio-occultism, Metaphysical-psychism, Philosophic-psychology and Super-sensory science. Consultation of t the records of Akasa has been the editorial policy of both, the Layne and the Crabb dynasties. Hooray!

Jesus and Apollonius were reputedly excellent mediums themselves and we now resort to the channels of mediumship to determine, if possible, whether or not they were one and the same person. In my opinion, they were two separate individuals on the same beam or Ray, perhaps.

Now I make my entry, my choice of medium, one who had very much to say about "The Master," "The Son of Man," "He the Lord, thy Brother," Jesus of first century Galilee. This medium goes so far as to name seven entities, incarnations of Jesus on this planet earth, but <u>not one</u> mention of Apollonius in this connection.

A rural Kentuckian who entered deep trance twice daily, weeks, months, year after year, and who produced more evidentials than all the other twentieth century mediums put together, a confirmed occultist and a devoutly religious man, and one with the highest moral and ethical standards was Edgar Cayce.

According to his reports from the Akashic records, Jesus was a historical character, not a myth, who came to this earth plane as Amelius, Adam, Melchizedec, Zend, Asaph, Joshua, Joseph and Jesus; and he manifested through many other leaders and teachers of other ages. (These names as given by Cayce do not dovetail with those given by Kenneth Sylvan Guthrie, but that's another story, or am I allowed two entries?)

I want my sister in SUBUD, Associate Alice Winston to know that I am a great admirer of Apollonius of Tyana and I think his miracles are surpassed by no one. He treated that tyrant, Emperor Domitian to a theophanical flash of Light as he did his disappearing act in front of the whole Tribunal. Would that Jesus had done the same to Pilate and his court. Let's find a new trance and hold some research seances. How about that? But I've already decided which is whicher!

APOLLONIUS OR JESUS? by Theron Winston

In reading the article in the March issue of RR, "Jesus or Apollonius?" there were two chains of thought aroused in my mind which led to very interesting and, to me, illuminating fields. For this, first let me express appreciation to Mr. Clark for this mental stimulation.

The first of these was contained in the following sentence: "I was somewhat amused at the idea of spirit communications which would contradict long recorded annals, being taken in ponderous solemnity, especially when not all mediumistic messages are considered 100% authentic by all persons at all times on all matters."

This led me to ponder the idea, are there existent long recorded annals, which are considered 100% authentic by all persons at all times on all matters? Of course I realize that an individual, no matter how assiduously he may explore life, can at best only touch a fragment of what life holds. But in forty years of research this is the first time I have ever found mentioned such a possibility.

It is most certain that the history of Jesus, as accepted by the Christian church and based on the Gospels, Acts, etc. would not come under this all-inclusive high state of acceptance. And it may be of interest to many to know that of long standing there was the consideration of a similitude which existed between the life and works of the Gospel accounts of Jesus and the life and works of Apollonius of Tyana.

Justin Martyr, one of the early church Fathers living in the second century, was concerned by the wide acceptance of the miracles of Apollonius. Hieracles, once governor of Alexandria, early in the fourth century, is reported to have written two books, comparing the wondrous works of Apollonius to the claims of the Christians. From this early date the parallel seems to have continued, as H.P.Blavatsky quotes from the "Memoirs of Satan" by the Marquis de Mirville, in which he devoted a chapter to Apollonius. She also comments as follows: "It is the perfect, though wonderful similitude of the life of Apollonius with that of the Savior that places the church between Scylla and Charibdis. To deny the life and miracles of the former would amount to denying the trustworthiness of the same Apostles and patristic writers on whose evidence is built the life of Jesus himself." (Secret Doctrine, Sec. XVII, Chapter on Apollonius))

It is interesting to note that Renan in the introduction to his "Life of Jesus" observes as follows: "No one, on the other hand, accords credit to the Life of Apollonius of Tyana because it was written long after the time of the hero, and purely as a romance. At the same time, by what hands, under what circumstances, have the Gospels been compiled.?" (Modern Library edition, p. 33) In his book "The Quest of the Historical Jesus," Dr. Albert Schweitzer not only pictures his own quest, but touches the work of many fine scholars. In his last chapter, titled "Result," one faces with him the futility of his quest and, thank goodness, a realization that the ethic transcends the history.

The second line of thought inspired by Associate Clark's article consid-

ered the question of why is it that so often in controverting an idea we attack the purveyor of the idea? Mr. Jonathan Roberts, author of "Antiquity Unveiled" is purported to have been an educated man, a lawyer and a tireless worker for the good of mankind, as he saw it. As for the medium, Alfred James, the vilification directed at him, in one respect, places him in the company with many of the greatest of our strivers after truth, who have received similar treatment as their reward.

As to whether or not the great personalities supposed to have communicated through Mr. James would communicate through a medium or be recognized if they did, I would not presume to hazard an opinion. Years ago I conducted a question and answer meeting devoted to occult subjects in Los Angeles. Thirty years later I would not presume to undertake such an assignment, having learned in the interim how little we really know of the vaster fields of life.

Personalities at best, even the greatest, are weak and vulnerable. Ideas on the other hand, are made of sterner stuff; they stand the assaults of ages and, when thought completely vanquished, arise from the most unexpected places to again confront their assailants. Aside from how one may regard the modus operandi through which the material from "Antiquity Unveiled" was secured, it parallels findings of many earnest scholars. My personal interest in the subject as a whole lies in the hope that through various avenus sufficient light may be shed upon the true beginnings of Christianity to cause a renascence, which will strip from the pure spiritual vesture the superstition and dogma accumulated through the centuries, and reveal its true spiritual glory.

In closing I must admit that I can only speak as a layman, but for those who would pursue the subject I recommend two books by a contemporary scholar, Alvin Boyd Kuhn, Ph D., "Who Is The King Of Glory?" and "Shadow Of The Third Century."

THE CHRIST QUESTION STILL UNSETTLED from F.R.Bartholomew

I have a copy of the book "The Christ Question Settled" from Dr. Ostby's library and if there ever was a misnomer that title surely is it. I have read many of the 380 pages and the question is "settled" in the manner that a fire would be put out by piling more combustible material on it! There must be developing (I hope) a case of "Peebles versus Roberts" from Associate Clark's article in the March Round Robin. I notice that Clark follows a discreet medium course between the two battlers, that is the only safe approach. A sarcastic article could be put forth in regards to the invectives, denunciations, and name calling generally that Peebles lets loose on any spirit message (such as those in "Antiquity Unveiled") perpetrated by such a "driveling idiot" as Mr. Robert's medium, James. Peebles calls James a "consummate liar," fake medium, nincompoop, etc. On the other hand Peebles claims that his messages on the Christ question come only from "pure, exalted and regal-souled spirits" and rationalistic scholars. The only "historic truths" Peebles quotes are those taken from the New Testament. Also, it was not Peebles who actually wrote the matter concerning "Antiquity Unveiled" as noted in the Clark article, but a J.R.Buchanan, M.D. of San Jose, California, written in 1898. He was the one who visited Roberts in a friendly manner. He also wrote the denunciation of

Robert's medium, James. I have never been influenced particularly by the messages in "Antiquity Unveiled." I think they have been colored by the medium's own consciousness. But I am prejudiced against the undue language shown by Roberts in his opposition to the Catholic side of the story. He always looked up all possible evidence supporting his side, but his language is mild compared to that Peebles uses against anyone who mentions lack of belief in the actual existence of Jesus. Roberts makes the spirit messages subordinate to his investigations through old historical records as to the authenticity of the message and its truthfulness. When he can find no historic evidence as to its truthfulness he admits it and says for everyone to judge for themselves. . . Now to turn to another important matter, that of financial returns for BSRA. I would suggest that at the end of editorial comment on this Jesus or Apollonius matter you state that these two very much out-of-print and inaccessible books, "Antiquity Unveiled," and "The Christ Question Settled," have been donated from Dr. Ostby's library and are available to the Associate making the highest offer. It is the wish of Clarence Ostby, his son, that his father's books go to persons who have regard to their value.

THE THEOSOPHICAL AND ROSICRUCIAN VIEW from Frank R.J.Gerard

I think the important point in the Jesus and Apollonius matter is dates. G.R.S. Mead, an eminent student and writer on Christian origins around 1900 wrote a book entitled "Did Jesus Live 100 years B.C.?" In other writings he referred to the strong opinion held by many that the actual date of Jesus' birth was around 105 B.C. It also seems clear that Jesus was a member of the Essene Community which maintained two locations, one in Egypt on the banks of Lake Maoris (where the great Master Moria-El the Illustrious was born) and the other at Engaddi near the Dead Sea. Rosicrucian libraries contain a number of books dealing with this Essene Brotherhood. Its teachings contained ten Articles of Faith which I wont take space to list here but which were later embodied in Christian teachings. (Readers interested can find these in "The Mystical Life of Jesus" by H. Spencer Lewis, Rosicrucian Press, San Jose.)

Jesus was apparently the most eminent of the Essenes of his day and undertook to spread the teachings, often in the form of parables, to villages around the Essene center. He was not widely known outside this area. There are good reasons for believing that there was an Inner Council of the Essenes consisting of twelve initiates. The names given referred to the particular office of each of the twelve and this name persisted even though the individual holding the office changed from time to time. This seems to be the origin of the idea of the Twelve Apostles. According to G.R.S.Mead the records indicate that the Master Jesus was stoned to death somewhere around 70 B.C.

Now as to Apollonius of Tyana I find at least two different dates given for his birth. One is 45 B.C. and the other A D. 16. The interesting point of connection between these two lives is the belief held by Theosophists that Jesus, who had given his body for use by the Christ-- The Lord Maitreya -- and thereby achieved the Fifth Initiation (in the Theosophical way of reckoning) and reincarnated very shortly afterwards as Apollonius. In that body he taught the same truths Jesus had taught, and performed miracles he might well have done in that former life in Palestine. Hence the confusion between

the two. Theosophists further believe that this Master Jesus -- not to be confused with the Lord Maitreya, known as the Christos or anointed one -- now lives (or did live at the turn of the century) among the Druses in Lebanon. There are many who claime to have contacted Him in this body and to have become His pupils.

DR. ROY REFERS TO GREEK GRAMMAR

When Origen comes in "all het up" to say his say, he stirs me up on what I mentioned in a late to Ye Editor. The "Christ" spoken of in the churches, after the fashion of the "Mother" church of Rome, must be distinguished from Jesus the Nazarene, whom I am very sure about. Priests and monks and many others have built up a "Christ" worship that reminds me of what is sometimes called "Mariolatry." It seems to be of the same origin. If we can have the true teachings of Jesus himself we have something different from and finer than the churchly opinions about Jesus and his teachings.

In the March Round Robin appears Jesus' name as HESUS CHRISTOS, from what language did that actually come? The nearest a typewriter can come to the Greek is this: IHCOY XPICTOY, I, iota, i or j. H, eta, e. C, sigma, s. O, omicron, o. Y, upsilon, u. X, chi, a hard "ch". P, rho, r. T, tau, t. The OY diphthong, ou as in ragout, or thou. All this from a text before me. So, Jesou Christou, as a plane statement of his name. But IHCOY is also translated as Joshua! Which fits with a statement that his real name was Jehoshua, a diminutive of Joshua. . . Enough of that, but a cheer for H.D.Clark.

AND JOSHU IT IS, IN OAHSPE from Wing Anderson

If you want to know the truth about Jesus, Christ, Constantine, etc. read your OAHSPE. The history, purportedly from the records in heavenly histories, tells the story of all of them. Part of the history of Jesus found in the New Testament was compiled from the lives of Zarathustra, the immaculate birth, crucifixion, etc., from Apollonius, and from Joshu, a man raised in the Essene Community, from whose library the Dead Sea Scrolls originated. Translators of the Dead Sea Scrolls are having a heck of a time each trying to find vindication for his own religion or church.

* * *

Your editor hopes all Associates are enjoying these expressions of opinion on one of the most controversial subjects in the Western world, the origins of Christianity. Historical accuracy has been so fouled up by priestly propaganda for fifteen hundred years that it is well nigh impossible to separate one from the other. The Church's story, nourished by the unquestioning love of the faithful in all that time, has become real to millions; and they will defend the myth with their lives. As I suggested when I took over last year and decided to continue Alice Winston's Excerpts, oneea person has broken free from the mass-mind he has to plow his own furrow when deciding what to accept as a basis for personal belief. I believe these contributions by Associates are helping to clear away some of the fog.

JOSHU

The editor of Round Robin made the above cppy of the portrait of the Jewish religious reformer, Joshu, from the book plate in his 1892 edition of Oahspe. In the folder on the eleven prophets extolled in Oahspe Wing Anderson writes that "The Jesus Christ of the New Testament should not be confused with Joshu, an Essene, stoned to death in Jerusalem by apostate Jews." He lived about two thousand years ago.

Wing says that the pictures of the prophets were painted in oils on canvas in total darkness while John Newbrough was under spirit control. This was done at the original Faithistcolony near Dona Ana, New Mexico about 1884. The original paitings were later destroyed in a flood while in storage at El Paso, Texas. The pictures used now are from photographs of the originals.

PROFESSOR LUNTZ ON WOMEN AND WELL-BEING

From Probert Trance-Lecture, 10-C-53

"When I was in the physical world my feelings were beyond words. I dreamed as they say, but what pleasure is the dream -- ."

"Are women more complex on the other side? In your world?"

"I would say yes. Their field is considerably expanded. There is one thing over here, you can have any female you would like."

"That is if she is willing? Can they perform miracles any more than we here?"

"You see the ordinary 'Joe' has not been educated (in the physical world) into knowing what a woman actually is. I am driving at a woman's being a thought, an idea; and if we build an idea especially for our own selfish gratification we see nothing more than that. They will bounce back at us -- I mean our mental eyes. When we understand that the female is an extremely necessary part of ourselves, that we must be complements to one another, a positive and negative working in precise and harmonic pattern -- ."

"Does each male have one single female counterpart in the cosmos that he will eventually be united with or is it a transitory thing and in each life he picks a companion suitable to his needs of the moment?"

"Until man understands there is no certain one that he shall have or shall come to him or be attracted to him -- but in the so-called inevitable and whatever that may be, he acquires certain knowledge that makes us see one another not as gratification but as necessary working parts, so that certain kinds of work can be carried out at given and certain periods of time -- we fall amiss when we seek our mates for any kind of sole gratification of the body. And I do not mean sex alone, but for the benefit of our material needs whatever they may be. For we see them solely as that or they see us solely as that, then we shan't get out of one another that which is to be gotten out, that which would be of superior benefit. You concur with that?"

"Yes."

"The male and the female, not only in modern times but going back in history we find the same, Napoleon, Alexander the Great, and the other so-called great men would have been less great without their Josephines. I think man scrambles himself. He is urged physiologically to pursue, not the female but gratification, and were he pursuing the woman as a woman that would be all right; but he pursues her for momentary gratification and in so doing he kills her soul, kills her desires, kills his own desires or falls so far short he continues to pursue. Now he should realize that first to stimulate her desire would be to stimulate his own, and both would get a greater amount of satisfaction than otherwise. Is that not right?"

PSYCHOSOMATICS

"From time to time I have heard you talk about various diseases and medicines, Professor Luntz, and have seen you do a good job of diagnosis and would like to ask you a personal question. For about two months now I have been troubled with a very terrible headache which is quite unlike anything I have ever experienced and does not seem to tie in with anything. Could you give me some idea of what is causing it?"

"Yes. A general constriction of the sympathetic nervous system, around the neck and shoulders and over the eyes. This constriction is caused by an inner and eating disappointment about your state of advancement which is not at all where you want to be, and attracting the individuals that you desire to attract and keep in your surroundings -- and lack of proper female attraction for you, for your type, one that would better fulfill your inner desire than your outer ones. It is in other words your sympathetic nervous system."

"I have become aware of that. It is a matter of biding my time. I have forces and have often had an inspired effect from bathing in ocean water. Is this beneficial?"

"Yes. I would suggest you complete one thing and get something out of it. See that it is completed and get as much satisfaction out of that as you can. You will be relieved of strain because your headaches are entirely somatic."

"I get information -- from within or without I dont know -- regarding developments of things in the physical world and wonder if it is mystical phenomena or high imagination."

"That does not matter. The thing that does matter is how valuable are the things you get. If they are usable to you then good for you. And if it is being passed into your mind by discarnate beings that is good also; you should not give a damn, but you should examine it to see if it is valuable."

"Everything has worked exactly as it came to me and everything has been of some use in the real world. But some are so astounding as to be unbelieveable and these things require an expression in this world different from mine."

"You are like most individuals of your type. You are not a salesman of personality and you might invent a most remarkable machine -- and to my mind the most important machine would be to create beautiful females no end because sex seems to be the dominating mental force. So even though you could produce a machine like that no one would listen to you because you have not the ability to sell your personality. You have a fine personality but lack this ability. I would suggest that when you feel you have something, that you try to contact someone with a given amount of honesty that would take your design or instrument or invention before the proper authorities. Dont try to do it yourself or you will never accomplish it."

"We have another problem, and that is the problem of economics. Some good things are destroyed because they will disrupt our economy."

"Perhaps you could help me, too, Professor. I have found spots on my body which I thought -- ?"

"You are mentally tense. Like this gentleman's headache, your nervous system is reproducing skin condition from the tenseness of lengthy duration. The nerves cause the pores to discharge an acid substance to the surface of the skin, irritating it, causing you to want to scratch, and that makes it worse. You might use salve but that would only strike the surface. Somewhere back in your early childhood you were given the impression that you were not going to be much in this world and you have feelings of insecurity. The outer self has probably forgotten it but the inner self grabbed it and held on to it and kept it neatly tied up for a time until now at this state it is slowly coming out in the form of itching."

"Insecurity -- inferiority -- fear itself -- ."

"Our limits depend upon whom we are dealing with. There are some whom God Almighty could do nothing for. But you, sir, he will in time do great wonders for (so I do say it myself). You must realize there is no such condition as security; no one has it. I would not want it. Should I feel safe, secure, I would be bored. I would like something dangerous to happen to make me seem more alive in this world of yours. There is nothing to be concerned about but living in each moment to the highest point of satisfaction you can get out of it. One's acts are neither good nor evil, the question is are you enjoying yourself. Is it a pleasure to live or is it a pain in the neck. That is the question and the only one you need ever ask yourself -- am I enjoying this moment of my existence -- this moment <u>is</u> my entire existence. Should I live it or let anyone else live it. That depends on how you feel about one. Many would want to live it for you. When you realize that only this moment is important, only then will you throw off the shackles of what someone else thinks. Do not concern yourself with it. It is not worthy of your time, your self. Society, the communal life, that man is forced to live, ties him down to all manner of impossible conditions entirely abnormal to him as an individual. Each and everyone of us is a separate unit unto ourselves. All the actions within the body drive us in a certain way, and if we are given a guilt complex over what we are driven to do or moved to do, then we shall grow more tense and withdrawn and acquire more diseases of the body, and then we shall die and no one shall give a damn because no one is going to die for us. They do however want to live for us. This is your life. Live it. One of my defenses toward restrictions was growing a beard! Change is the only substantial law of life. You may do yourself a bit of benefit by this and I think it would be good for a time to indulge in some form of concentrated vitamin."

* * *

The above is excerpted from one of the thirty or more Seance Transcripts, 8 to 12 pages, which Meade Layne issued in the earlier days of Mark Probert's work. These are in addition to the longer, 30-page Memoranda. We have a few copies each left of nine of the Transcripts, to clear out at 3 for $1.00. These are Tr. No. 3, No. 11, No. 14, 10-C-53, No. 28, No. 29, No. 30, No. 31 and No. 32. Make checks payable to BSRA, PO Box 548, Vista, California.

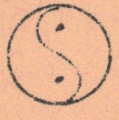
THE SUN NEVER SETS

By Associate Philip Friedman

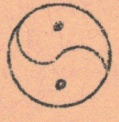
When you see, through the naked eye, that the sun has set just below the horizon, look at it through a telescope. It has not yet set. After the sun has set to the eye of that telescope, look at it through a stronger one. It still has not set. Repeat the experiment with a still more powerful eye. The sun has still not set below the horizon. Only in the darkness of the night does the sun go out of sight.

The sun, said the ancient Greeks, is a helix; so they called it Helios. Helical is its motion. An ordinary screw thread is a helix that screws its way at an angle of a few degrees. Now picture a screw thread having a 360° spherical angle. That is the screwball path of the sun.

In the northern hemisphere the sun moves up to the right and when it reaches its height, it continues to spiral still higher. The sun's height is the point where the sun begins to fall in perspective. The sun rises as it approaches the eye. It begins to fall in perspective when it starts to recede from the eye. When the sun is so far away from the observer that it falls below the vanishing point of his eye, it has set to that eye. An eye that has a longer range sees a later sunset. The fall in perspective is great enough to overcome the actual rise. Light is a super-deceiver. The sun sets only in perspective.



For the sun to move helically around the earth, the earth would have to be concave relative the source of light.



THE RISING SUN IS FALLING, THE SETTING SUN IS RISING

Very often, in the western sky, between the time the sun sets below the horizon and the time darkness sets in, we a red afterglow. This red is reflected on the blue of the Eastern sky, and in combination, the blue and the red create the purple twilight. The morning twilight is the reverse of this.

A simple drawing of an arc of a convex globe will show that when the sun is below the horizon to an observer, it should be impossible for the red rays to be projected on the opposite horizon. The red rays would have to curve up over and around the top of the earth in order to accomplish this. This it probably does not do. From such a position it would only redden some adjacent clouds or some high clouds on the opposite side. It seems equally unlikely that the red is reflected down to the opposite horizon from a reflecting surface high above it. Such a mirror would also be tinted and discernible, but isn't. Twilights are often seen in totally cloudless skies.

However, if, as the Greeks maintained, the sun were travelling helically relative to the earth, then it would be reasonably conceivable that the red from one horizon could shine down on the blue of the other. Seeing the sun fall below the horizon is only an illusion of perspective, in which the sun is beyond the vanishing point of the eye. The time of the setting of the sun varies directly with the range of the eye observing it.

When the sun seems to rise in the morning it is really falling helically toward the eye. When the sun seems to set in the evening it is really rising helically away from the eye. The rising and setting sun are equally distant from the observer and farthest away. At high noon the distance is the shortest.

The red of the sunrise and sunset could be the result of viewing the sun at a greater distance on the helix, from which only the long red waves reach us. The short blue rays do not travel so far. The white sun at high noon is a close view in which all the colors reach us merged into one.

Science says that the red rays are caused by dust particles in the atmosphere breaking up the light. Yet we dont see a rainbow but just the red. Moreover, the sunrise in the relatively dustless morning, and the sunrise and sunset on the dustless ocean and after rains, are often just as red as on dusty deserts.

In the morning the sun is falling helically toward the eye. In the evening it is rising helically away from the eye. Seeing it rising and falling is the result of perspective. The rising sun is falling. The setting sun is rising. The former is approaching, the latter receding. For the sun to move helically around the earth, the earth must be concave relative thereto. Light is the super-deceiver.

* * *

COSMIC ARTS SHRINE

This is the goal of Columba Krebs, inspired artist whose outer space contacts and highly symbolic paintings have been previously publicized by Meade Layne in Round Robin. Miss Krebs is established now at Prescott, Arizona and can be reached through her SYMBOLART Co., PO Box 1912, Prescott.

We have recently received Vol. 1, No. 1 of her quarterly magazine, Clarion Call, edited by A. Culverwell., 50¢ per copy, $2.00 a year. It contains New Age material -- news items, inspirational articles and Space Age cartoons by Miss Krebs, also poetry.

The Cosmic Arts Shrine "will be built in a circle, with a pyramid on top. Golden hued stucco, studded with rainbow colored glass stones will glitter from afar. The aluminum pyramid will be made to specific measurements, to draw cosmic power down into the interior, where paintings, of spiritual symbolism, will glow with fluorescent colors, under ultra-violet lamps on deep violet walls (the hue of outer space.)" There is an appeal for donations of money, labor and materials to build the Shrine.

CLIPS, QUOTES & COMMENTS

WORD FROM AUSTRALIA

"Your tape recorded lecture and slides arrived just before Christmas. Everyone went off to spend Christmas somewhere. Our UFO Society rooms are closed until the 19th of January. As you may have read we are in the midst of the most terrible heat wave in history! Here in Sydney it is 110° and in some suburbs it is 120°. You know what this means. Nobody feels to do anything just now but we hope to see the slides and hear the tape next week. I hope Mr. Meade Layne is fully recovered. As the dollar situation has eased a bit with Australia I have ordered some books. Let us hear from you, when you can spare the time, about the work of BSRA and anything that might happen in the New Age field. My husband is a business man who needs my assistance all day long. Only in the moments in between and at night, when is not too tired, I always return straightaway to my studies. I'll let you know when I send the tape and slides on to South Africa."

Mrs. Gertrude Sayers
7 Springfield Ave.
Potts Point, N.S.W.

AND FARTHER ON, CEYLON

"As one who has been a member of BSRA for a number of years I would like to send my good wishes as you take over from Meade Layne and to add how much I have enjoyed the issues you have so far edited. I was particularly interested in your account of the Superstition Mountains. I first came to know of the Dutchman's Lost Mine through Sims Ely's book of that title published by Eyre & Spottiswood, London. Sims knew Jacob Waltz personally and first got the the story from him over fifty years ago. I wonder if you have any clue to the recent submarine hunt by the Argentine Navy in the Golfo Nuevo. I have been keeping odd notes for some time of odd things happening under water, but a few years ago a big P&O liner 170 miles from this coast was hit by something above the water. It stove in a large section of the top upper deck! The story put out was that there was a collision with a tanker. I wrote to the press that a tanker wasn't likely to hit a 30,000 ton liner's top deck in a collision. There was a blanket of silence over this incident and my letter never appeared. In the Superstition Mountain article you had a reference to club-footed men figuring somehow in the Saucer stories and then dismissed it as not being significant. I thought you might be interested in the enclosed clip from a Dublin paper. In the meantime I would be very happy if you would send me copies of the January Special and two of your Saucer talks on the Space Probes and America's Destiny and I shall send you a Bank Draft as soon as I get Exchange Control permission."

Rev. Robert A. Nelson
6 Station Road, Colpetty
Colombo 3, Ceylon

Thanks for everything, Rev. Nelson, the kind words about our work, the order for BSRA publications, and the borderland news items. The Golfo Nuevo incident is anybody's guess. We know that Russian and Chinese submarines have been prowling the seas for years. That remote gulf may offer a convenient base for world-wide operations. But we also know that previous submarine scare stories by the Argentine Navy have brought quick and increased appropriations from Uncle Sam! And in no case have they ever produced any evidence to prove the scare was based on fact. Here is the Reverend's news clip on the vanished Irishman.

HOWTH SEARCH GOES ON

Sunday Review, 20 Dec. 1959, Dublin: "Thirty people, Gardai and civilians continued the search for a 45-year-old missing Dublin barrister, Patrick J. Mc Donnell of Ceanncho Road, Howth. The search is being concentrated in the Baily area and began when his abandoned car was found at the Baily green last Thursday morning. Mr. McDonnell, who was a parliamentary draftsman, has never suffered from loss of memory and has had no recent illness. He walks with a limp and wears a brace on his left leg."

HISTORY WAS AGAINST HIS RETURN

Not that of the Dublin barrister, but of Navy Captain Franklin Briggs in 1955. This is probably as good a place as any to pass on to Associates an item your editor culled from the Navy Times, Dec. 10, 1955 while working for the Navy at Pearl Harbor. The story carries the by-line of Michael MacDougall:

"We were gathered in the lobby of the Nordale Hotel in Fairbanks, Alaska waiting for the airport limousine. From the doorway I could see the bank on the corner. Instead of the customary clock, a huge temperature indicator was suspended over the door. The sign said 45° below.

"'That means it's sixty below in the back country,' said one of the travelers. 'I sure pity those poor devils.'

"He was referring to an unsolved mystery we had just been discussing. Three hunters had flown to a spot close by the Arctic Circle. A week later Eskimos had found the plane, well secured and fully stocked with equipment and provisions, but the men had vanished. The wife of one of the missing men was seated in a corner, twisting and untwisting her hands.

"'She should go back to the States,' said an outbound passenger. 'They'll never find her husband.'

"'What makes you so sure?' I asked.

"'His name is Franklin Briggs. He's a Navy captain. His father, Major Briggs, was reported missing in action in War I. Never did come back. His grandfather, another Captain Briggs, was listed as missing in Cuba in 1898. He never turned up; they never found his body. And that's not all. His great grandfather was the famous Captain Benjamin Briggs.'

"'Captain Briggs,' I repeated. 'Why was he famous?'

"'He was the skipper of the Mary Celeste. . . the ship that lost her crew on the voyage from New York to Genoa in 1872. . . the most baffling mystery of the sea since time began. . . a drifting derelict off the Azores. . . Why had a seaworthy ship been deserted by all aboard? . . . That question has never been answered. Lloyd's of London, who carried the insurance, sent investigators into every port in the world. Not a trace has ever been found of the crew or officers. . . There have been dozens of fantastic theories -- pirates, sea-serpents, invaders from another world, visitors from the fourth dimension -- but no facts. The mystery of the Mary Celeste is still a mystery.'

"He paused, looked sadly at the waiting woman in the corner, 'That's why I say Mrs. Briggs should return to the States. They'll never find her husband just as they never found any of the other Briggs.'"

* * *

FRANK GERARD TAKES US TO TASK FOR NAMING NAMES

"Congratulations on another fine issue of Round Robin but I am sorry you published that letter of mine criticising various people. Not that I would withdraw anything that I wrote as far as the material mentioned is concerned. But I am always reluctant to mention names in published material in a derogatory way without pointing out what I consider to be reasonably acceptable. I try never to judge people although I feel free to examine and express opinions on what is offered for public cons umption.

"All of the people I mentioned in my letter to you are, I am sure, good people with sincere motives for doing good or spreading a message they think important. For instance, Mrs. Ethel Hill, I am sure, sincerely believes that the messages she published came direct from ASHTAR -- maybe some of them did. But I think she may have failed to appreciate the ease with which astral entities of a lower order can interfere with their own particular messages which may be quite wrong even though they dress them in Biblical language. Incidentally, experience has taught me to always be a bit suspicious of messages couched in Biblical forms of speech. One feels that it is only used for purposes of creating an impression of authority. I dont see why space people cant say 'You are' instead of 'Thou be.'

"Again the fact that I consider Gerald Light's teachings to be marred by his constant criticism of other teachings and his insistence on his being the sole representative of the Real Teachers, does not detract from my feeling that he has contributed very considerably to our knowledge of certain phases of Metaphysics -- especially his references to the Etheric Planes of which we have learned all too little from others. I think the last section of his Book of Light is an important contribution. I only wish he would write more along this line and get the chip off his shoulder as concerns his 'persecution' at the hands of members of other Schools.

"As to these 'Contactees' it is difficult to decide how much of the stuff they publish stems from actual contacts with Space People and how much must be

attributed to their own imaginations. Readers of Science Fiction well know how real some of their better writers can make their stories appear. We all know also how easy it is, when telling a story of something that has happened to us, to fill in, here and there, with imaginary supplements to make our marrative sound more plausible. From time to time I do some writing on my own autobiography and I am well aware how strong is the temptation to paint in events that never wealy happened. I like to give these contactees credit for worthy motives but this is not always easy when one knows of the jealousies among them and the campaigns they put on to sell their books. In fact one is almost forced to feel that the whole business of Contacteeism has become a bit of a racket.

THE REALM OF PSYCHISM

"The same applies in some degree to the psychic messages that have become so prevalent recently. Our whole development as civilized beings has taught us the importance of evidence. We do not condemn or punish people for what others claim they have done. The accuser must bring evidence sufficient to enable the jury or judge to reach a conclusion. If a man claims to have found a gold mine he is expected to produce tangible evidence. If a person claims to have discovered a new island or a new star he usually produces some sort of evidence. Otherwise his claim rests solely upon his own assertions.

"In the realm of psychism it is admittedly very difficult to produce evidence that is completely acceptable. The very nature of psychic experience is essentially personal and not transferrable. When a group is involved, as with the Mark Probert seances,the material received is much more satisfactory and easy to accept, although even there you have had impostors. What makes the 'Betty Books' so acceptable is the fact that there were always others present, especially the very level-headed Stewart Edward White, whose reputation for a high degree of intellectual and moral integrity had already been established. Also, in Betty White's case, there was a long period, covering many years, of preparation.

"In this connection it should be pointed out that psychic messages may come from any or several planes. The plane easiest to contact is that known as the Astral but more and more students are learning to be very wary of Astral messages unless there is good evidence that the one communicating has lowered his own frequency from his normal habitataon a higher plane -- preferably the Etheric. As far as I know, the Astral plane has no police force, although one gathers that a few cops here and there might do a lot of good in controlling some of these emotionally juvenile delinquents who cause so much mischief. Of course, there has been much genuine stuff coming from the Astral plane although it seems clear that a person's entry on that level does not automatically confer upon him exceptional wisdom nor the faculty of clairvoyance. I am very interested to read from your comments that you have discovered a method of distinguishing between the genuine and the false in psychis messages, that will indeed be worth reading.

"To change the subject slightly, I think it is time that someone who has the necessary information should tell us something more about these Space People who are claimed to be living among us. Assuming that they were not born on Earth, how did they get here? What do they do about Social Security cards,

identification, driver's licenses, etc.? Applications for S.S. cards require place and date of birth, nationality, etc. It would also be interesting to know why they dont give us some first hand information regarding Space Ships instead of leaving it to the contactees who are never, it seems, supplied with any sort of evidence to support their claims. (In all my reading of contactee stories I have discovered only two small items which were claimed as originating on other planets or in space -- a small bit of metal owned by Adamski and a bit of dehydrated potatoe which Howard Menger says came from the moon. Not a very impressive exhibit.) So, let us continue to keep our eyes and ears open (as well as our minds) and temper our eagerness to learn with the faculty of discrimination with which our Maker endowed us.

Associate Frank R.J.Gerard
Santa Barbara, Calif.

Yours was the only letter which voiced any recognition of the printing of names of the deluded ones among the contactees in the March Round Robin, Frank, if any of the Associates were bothered by your candor, and my printing of it, they haven't expressed themselves as yet. I owe you an apology, however. I dont feel that we should cover up for any self-glorified contactee or known racketeer. I know we are responsible for every word we say, but I believe, along with Ben Franklin, that we are also responsible for every idle silence. Where a hint may save an innocent researcher money and grief I intend to speak out when asked.

I put this question up to Truman Bethurum when I met him at the Essenes of Kosmon convention in Escondido last December. At first he said he wouldn't pass judgement on anybody.

"Suppose one of these contactee racketeers swipes your material, or claims that you believe and support his story?" I asked.

"One of them here in Southern California has copied whole pages from my first book, almost word for word!" exclaimed Truman.

"If some one came up to you and asked, point blank, is this man's story true? What would you tell him, or her?"

"By God, I'd tell the truth!" replied Truman. "If I was asked."

ADAMSKI'S PIECE OF METAL

The Theosophical lecturer and writer, Geoffrey Hodson, made it a point to visit George Adamski at Palomar when he was here in Southern California in 1955. Among other things George told Hodson of this piece of metal from a space ship. When Hodson asked to see it Adamski said he had sent it to Leonard Cramp, English author of the book "Space, Gravity and Flying Saucers," to have the metal analyzed. Later, Geoffrey wrote to Cramp in London to inquire about the analysis. Cramp replied that he had never received any metal from Adamski. You can imagine Mr. Hodson's reaction to this bit of information.

All of which tends to throw doubt on Adamski's later claims, though many

of us researchers are inclined to accept his first contact there in the desert Nov. 20, 1952. Verification of the contact by the Inner Circle of Mark Probert was enough for many of us Associates. Adamski's photos of dome shaped Saucers were easier to accept as genuine when other people in other partsof the world were coming up with sightings, drawings and photos of dome shaped space ships. And then Van Tassel added another clincher when Mrs. Crabb and I visited Giant Rock on Washington's Birthday this year. George told me of a visit with an Air Force Intelligence officer who swore he had seen motion pictures of the Nov. 20 Saucer landing, taken from one of the Air Force planes that circled overhead while the little Scout Saucer was on the ground!

THE CHARACTERISTICS OF THE RACKETEER

There is no sure way of telling the psychic racketeers and the sincerely deluded contactees from the genuine article. I wish there were; but, as I am doing in my fourth lecture, I can share with Associates some of the things I've learned from bitter experience in ten years of Saucer research, both here and in Hawaii. All of us at some time or other may have one or two of these characteristics, but if you run into any would-be contactee or leader who has a majority of them, look out!

1. His ego-mania is characterized by such phrases as these: "I have been chosen to bring you this great message," or this, "My experiences are the only real ones, all others are false, or psychic," or this, "There are more liars in the Flying Saucer business than anywhere else!"

2. When the racketeer, or the deluded one, begins to run out of the smattering of material he has picked up from other sources, he has to do something spectacular to hold his suckers. His most common escape here is to make false prophecies. A good example of this was the phoney Mon-Ka tape which predicted the appearance of a blazing space ship over Los Angeles at 10 pm the night of Nov. 7, 1956. I was listening to the remote broadcast of this world shaking event in Honolulu that night. It didn't happen.

3. Usually, while claiming a high spiritual or outer space contact, the racketeer uses low commercial methods to promote himself, and sets a high price on something that, when really genuine, cant be bought for any price.

4. Another characteristic of the racketeer is quick departures, or sudden changes of name and residence. The obvious answer is that he has run out of suckers in that locality. His false prophecies haven't come true or some other hocus pocus has been found out, including perhaps some nauseating sexual scandal, either homosexual or heterosexual.

5. The phoney racketeer is a name dropper. He really works at giving himself an aura of respectability by hobnobbing with established people. One I knew only too well in Honolulu wanted me to write an introduction to his book. Another I knew out there joined the Theosophical Lodge when I was president and lecturing regularly on Flying Saucers. He attended that one meeting! The next I heard he was holding meetings of his own, the same night, in the same building!

6. The humility of the racketeer, if he pretends it, is phoney also because he is always working for himself. Everything must come to him. Everyone must bow to his exalted ego; he must run the show or there is no show. Regardless of the humble, sweetness and light front he puts up his selfish motives will eventually show him up.

BEWARE OF PSYCHIC ATTACK

The psychic racketeer with real occult training can be a very dangerous person to cross, if after finding him out you try to expose him. He will be evasive of course and if you do wring an admission of guilt out of him it is only a strategic retreat to throw you off guard. His revenge may be in the form of a psychic attack resulting in terrible nightmares, illness, accident and broken bones, or sudden death.

* * *

THE LOS ANGELES AREA MEETING

Twenty-four Associates and their guests gathered together Monday evening, March 14th for a bite of supper and a chat. Meeting place was Manning's Coffee Cafe, 3716 Wilshire Blvd., Los Angeles. The management crossed us up on the private balcony location and we finally located in one corner on the main floor for a round of short talks by twelve of those present. There would have been more talk and discussion if we hadn't been shooed out at ten so the place could be closed. The next get-together will probably have to be at some downtown hotel in a private dining room which can be held until the early morning hours if necessary. The director acted as master of ceremonies and, after introducing Mrs. Crabb to the group, got things under way by asking Harold Kinney to talk of his research interest, Skotography, and offered his cooperation and photo lab to anyone who might be working along those lines. Then Dr. D.L.Long told of her use of regression in diagnosing psychosomatic conditions. Next, Gene Dorsey told of ten years of psychic research with a trustworthy medium. That same field of research had been Frances Fox's interest for years. Then Trevor James took the floor to speak with enthusiasm of his contact with Dr. Ruth Drown and how her prior research in photographing the invisible had already solved many of the problems which were still bothering him. The next two Associates, Rex Elgin and John Storm, spoke simply and briefly of their personal inclinations toward the deeper understanding of life and their appreciation of the opportunity of sharing that search with others of similar interests. We then invited Wing Anderson, "the man who talks in your sleep," to keep us awake with the tale of his years of work on the borderland of human consciousness; and he did! Next we had a philosophical dissertation on the sociological results of the use of the word "no," which really means no-thing, which really aint -- and very well presented, too, by the Rev. Frank Pickard. Following him was a Psychology Major, a Mr. Moorehead, who related his interest in the para-normal, while fondling a heavily annotated and well-worn copy of Max Long's "Secret Science Behind Miracles." As was to be expected, Psychic Research was the major interest of most of those who spoke and probably of the rest of the group present. This was certainly true of the two men who concluded the short-talk session, Carl Walter and Joe Sloan.

The latter spoke of years of patient but rewarding research in the phenomena of the borderland of human consciousness, penetrating the veil between the seen and the unseen. Sloan spoke knowingly of the great gulf which exists between those who have been fortunate enough to experience very real, genuine contacts with the "other side," and those who haven't.

Director Crabb concluded the friendly, informal gathering with a brief review of operations since he took over on June 1, 1959 and looked forward to the day when Round Robin will be THE Journal of Borderland Research, printed on slick paper, with plenty of pictures, and going to a mailing list of 1,500 members. He also promised to call another meeting in late May or early June for a review, with 35mm slides, of the eastern lecture trip, and also a short-talk session for members.

* * *

PROPHET WITH HONOR, PHYLOS THE TIBETAN

Phylos was somewhat over-optimistic in estimating the speed with which Western science would develop the TV image-intensifier and apply it to astronomy, but his prediction has come true. This makes him a prophet with honor in the BSRA Director's book.

In the summer of 1886, while Phylos' medium, Frederick S. Oliver,was in Las Vegas, Nevada the Adept came through to predict that"inside fifty years mundane scientists would have discovered and applied electric forces to the astronomical telescope. . . electric currents would be superadded to the light vibrations constituting the image beheld through the telescope. . . The result was described to me as awe-inspiring. . . upon suns and stellar bodies so distant that hundreds of them seem as a faint speck through the most powerful modern telescopes (even in this A.D. 1899), to this electrostellarscope would, by proper amplification of the electro-luminous waves, be made so plain to earthly vision that objects nnt visible to the unaided earthly sight would be easily perceptible. . . "

Sixty-nine years later the prophecy came true at the Lowell Observatory, Flagstaff, Arizona. Time Magazine for April 4, 1955 carried news of the world-shaking discovery buried at the tail end of its Science section on page 57:

"A promising new method to brighten a telescopic image uses an 'electronic screen intensifier' developed at Johns Hopkins by Dr. Russell H. Morgan and Ralph Sturm. Primarily intended for brightening the faint images on X-ray fluoroscope screens, it is based on the image-orthicon tube used in television cameras. . . Soon after the scientific world heard about these medical experiments, astronomers realized how useful the screen intensifier might be in their business, especially for viewing planets. . . Last week at the Lowell Observatory, Flagstaff, Arizona (late March, 1955!) Astronomers Albert G Wilson and Earle Slipher predicted that the image intensifier would break the Mars deadlock. . . When the image intensifier was first attached to the telescope, Astronomer Wilson pointed it at Mars and threw the brightened image on the picture tubes face to look at it visually. 'Suddenly,' says Dr. Wilson, 'there were canals all over the place. I had been a canal agnostic, but I am not one any more.'"

WHAT HAVE ASTRONOMERS SEEN SINCE 1955??

Five long years have passed since the image intensifier was attached to the telescope at Lowell Observatory, a forty-inch job as I recall. If anyone has seen the published results of the their work your director would like to know it. I havenpt seen anything in Time or Life since then that would indicate continued use of the intensifier. Knowing American technology as we do, this gadget has certainly been improved and refined in five years of research. The thunderous silence which followed that one, brief 1955 announcement grows more ominous with each passing year. It emphasizes the widening, fatal gap between scientific research and the American public, which I spoke of in the April-May Round Robin.

Our taxes pay the cost of this research. How long will we tolerate the contempt of the leaders who keep us in ignorance, until the disease of complacency becomes fatal to our nation? Remember that revealing sentence in the U.S.Air Force manual which raised such a stink in Washington in March? Several national columnists picked it up: "The idea that Americans have a right to know what is going on is foolish."

This attitude toward the public is common among military leaders. In fact it is drilled into them in the service schools. But that this shabby deception should be practiced by scientists in a nation who looks to science for leadership is a tragedy of the first water.

In his "Proceedings" for Jan. 15, 1954 George Van Tassel claimed: "The light first seen by our astronomers at the moon crater of Lichtenberg, in the 1830s and twice since then (the last time in 1951 for the duration of half an hour), was the little people replacing the lens over the city located underneath. Our astronomers were witnessing the reflection of the new lens as it was put into place. This also was what happened in 1948 in the 'crater' Plato".

Does anyone doubt that the 200-inch telescope at Palomar has been turned on the moon? Or that the image intensifier has been used to amplify the light rays picked up by that huge lens? If so the truth or falsity of Van Tassel's claim has long since been established among a select few in our government, and there it is buried. All of which brings to mind a significant item given to us by Ric Williamson during his 1959 lecture tour. It occurred while he was in Europe in 1957 but for some reason was not carried by American papers.

"At 11:15 a.m., July 15, 1957, the steel dome of the government astronomical observatory at Rome, Italy burst into flame and disappeared in a few seconds Professor Nomellini, of the observatory staff, was under the dome at the time. The burning and disappearance of the dome was such a shock to him that he suffered a heart attack and died."

I'm sure you'll forgive me for closing this little discursion with an apt quotation from Thomas Jefferson's letter to Dr. Benjamin Rush in 1800: "I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of man."

* * *

THE DIRECTOR'S EASTERN TRIP, Cont. from Page 9

June issue was cut in March, before we left. Upon our return there were three arm loads of mail awaiting us at the post office. Nature proved her abundance by producing a waist-high crop of weeds in the yard, to subdue which I have had to borrow a sickle from Max Long.

PHOENIX AND POINTS EAST

Our longest hop of the trip, with a lecture that same evening, was the 400-mile run from Vista to Phoenix. There we renewed the fine contacts made the previous November with members of the Spacecrafters organization, and gave the "Communication With Flying Saucers" talk to an informal group in Franky G. Miller's spacious back yard. This was gathered together through the efforts of Mrs. Miller and Charles Marcoux, both Associates. The portable Public Address system I carried with me proved very useful at this first meeting in carrying through the traffic noises of nearby 16th St.

The Spacecrafters, originally founded by Mrs. Miller, has been going through the growing pains common to so many of the Saucer groups. These are caused largely by conflicts in personalities, with the strong, missionary-complex types pushing their pet beliefs. One of the problems in Phoenix is identical with one which has wracked the Theosophical Society for 75 years, vegetarianism. Once you've hitched a philosophical or research group to an "ism" which is attractive only to cranks or food faddists then you've guaranteed its eventual demise. I hope the present president of Spacecrafters, Agnes Sanborn, succeeds in resolving these conflicts to continue the life of a needed and useful organization.

The "Communication" talk stirred up a lot of discussion about the validity of certain outer space messages. Here I tried to refrain from naming names on the platform to avoid public argument and controversy, and to try to avoid hurting those still worshipping at the shrine of some contactee -- and breaking the First Commandmant! Nevertheless some eager listener came up afterward, grasped me firmly by the arm and pulled me aside.

"I want your honest opinion on the Mon-Ka tapes," he pleaded.

"My honest opinion is that I wouldn't believe a word in them."

"Thank you very, very much!" He exclaimed, grasped my hand, shook it in a fervor of gratitude and hurried away into the crowd.

Judy and I were tired after the long, long first day but it came to a warm and happy conclusion with the celebration of Marcoux's birthday in Franky's house after the meeting was over. There we made new friends, talked much of subsurface research and its relation to our space -- and your director got the germ of an idea for a talk on the underground races and the interior structure of the planet.

Next stop, next issue, PO Box 777, Florence, Arizona.